
UNIT 1: INTRODUCTION TO YOGA

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1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- explain the meaning of Yoga
- discuss the importance of the Yoga and its scope
- describe the aims and objectives of Yoga
- clarify the misconceptions on Yoga and
- explain the forms (schools) of Yoga and the characteristics of a Yoga practitioner

1.2 INTRODUCTION

Yoga is the only science which takes care of the all-round development of three essential elements- body, mind and soul together. Yogic Practice is a holistic science which includes the culture of the body,

the mind as well as the spirit. Yoga, not only improves physical and mental health and intellectual ability, but also improves character and behaviour of men by nipping in the bud the devil in them with the help of Yama-Niyama. This provides a strong moral foundation to men's life on which they build their physical, mental, intellectual and spiritual super-structure, and prove themselves to be a man or a woman in the real sense of the term.

This unit which is also the first unit of the theory course on Yoga Education, aims to provide you with a broad foundation for understanding Yoga in general. Besides providing some important definitions on Yoga, this unit discusses the meaning of Yoga, importance of Yoga and its scope, aims and objectives of Yoga, the misconceptions on Yoga, forms (schools) of Yoga and the characteristics of a Yoga practitioner.

1.3 CONCEPT OF YOGA

The word 'Yoga' is not unfamiliar to us. We have some ideas about it, though the ideas may be wrong or right. At one time, yoga was confined to very few dedicated people, initiated to that order by their Gurus, most of whom were ascetics and hermits. The general belief, even among the educated people, was that yoga was meant only for those people who had left their worldly life and started living in hermitage, and not for the householders.

But, after it has been popularised among the masses by yogis like Swami Ramdev, Shri Ravi Shankar and others, through mass-media, particularly through television and mass-yoga-camps, it is now widely practised by the common people, irrespective of gender, religion, caste, birth, age and profession, in order to gain relief from ailments and to lead a healthy, happy and prosperous life.

Much before it was popularised in India, the land of its origin, Yoga had gained popularity in the developed countries of the west and the east. After Yoga has been considered by the United Nations Organisation one of the most essential means for bringing peace and unity among the nations of the world, and with the declaration of International Day of Yoga to be

observed on June 21 every year, Yoga education has gained importance in the academic curriculum of a large number of countries of the world, including India.

1.3.1 Meaning of Yoga

The word 'Yoga' is a Sanskrit word which originated from the root 'YUJ'. Synonym of this Sanskrit word is found in different European languages too. Those are 'yoke' in English, 'youg' in French, 'joch' in German, 'zugos' in Greek, 'jugum' in Latin, 'igo' in Russian and 'yugo' in Spanish.

The meaning of 'yuj' is 'to join', 'to unite' 'to yoke'. As such, yoga means 'to unite together', to act in unison with mutual understanding, co-operation, co-ordination, love and affection, avoiding all differences, conflicts, ill-will and hatred, with one mind, one thought, to arrive at the one and same goal. Yoga initially starts in the body-system with united functioning of the cells, tissues, organs and systems of the body, thereafter it gradually extends to the working in unison of the body and the mind, the members of the family, neighbourhood, village, community, nation, human society, animal and plant kingdom, things and being of the universe, and, at last, the merging of the individual soul with the universal consciousness. This is possible only when one understands and realises his own self. That is why, the ancient philosophers, both in the East as well as in the West, were saying 'know thyself' '*Atmanam Biddhi*'. Dive deep into your inner self and find the mine of wisdom within.

Each individual has immense creative potential within himself. The goal should be to manifest the potentiality within. This can be done by controlling nature both external and internal. There are systems and methods which through devoted, methodical and regular practice, enables an individual to arrive at the desired goal. The goal, as well as, the systems or methods to arrive at the goal, are called Yoga.

1.3.2 Definition of Yoga

Yoga has been defined variously in different scriptures and treatises on yoga. Though the definitions vary, the goal of all the definitions are one and the same, i.e., to know the Self, to unfold the divinity within and to merge the individual self with the universal consciousness, experience the 'Existence, Knowledge and Bliss Absolute' and thereby to free oneself from the pains and sufferings that emerge from mundane life.

Some important definitions of yoga are given below:

1. The '*Yog-Vasistha Ramayana*' mentions two definitions. The first one is on the 'state' and, that is, 'Yoga' is the maintenance of equilibrium between the individual soul and the universal soul (Yoga Samatavastha Jivatma Paaramatmano). The second definition is about the 'method' and, that is, 'Yoga is the means for controlling the mind' (Manah Prasamanopayah Yoga Ityavirdhiyate).
2. The '*Maha-Nirvan Tantra*' defines yoga as 'Union of the individual soul with the universal soul' (Yoga Jivatma Paramatmano Eikyam).
3. In the '*Srimad Bhagawad Gita*' two definitions of yoga can be found. One is – a) 'Maintenance of equanimity or balance is yoga' (*Samattwam Yoga Uccyate*). The other is b) 'Yoga is skill in action' (*Yoga Karmasu Kausalam*).
4. Sage Patanjali in the '*Yoga Sutra*' defines yoga as the inhibition or restraint of modifications of the mind (*Yoga Chitta Vritti Nirodhah*).

In order to arrive at the final stage of yoga, as mentioned in the first two definitions of yoga, it is required to keep the mind in a state of equilibrium, free from all modifications where the self remains in its original pure state. The seer gets a clear vision of his/her unpolluted self. At all other states, the self mingles with the modifications. Stopping the process of modification is defined as Yoga. For that purpose, some sort of systematic, physical and mental cultures are prescribed. These systems are also called Yoga.

1.4 IMPORTANCE OF YOGA

In Indian civilisation and culture, yoga occupies a highly esteemed place, from time immemorial. In the ancient times, the practitioner of yoga was regarded thousand times superior to the house-holder and the celibate, and hundred times superior to the hermit. Because of its importance felt by the people in different ages, the practice of yoga is being continued since the pre-historic days to the present day. Day by day, its importance and popularity is increasing, and now, it has become a universal phenomenon.

Our worldly lives are always full of pain and suffering. We give in our endless efforts in order to gain or overcome relief from such sufferings and also to gain happiness. And as a result of our efforts, pleasure comes to our lives, although for a temporary period. The universal importance of yoga lies in the fact that its regular practice with sincerity and devotion **drives away worldly pains and sufferings for good** and the practitioner enjoys permanent peace and bliss.

In the present-day world, the diseases of psycho-somatic origin, such as hyper-tension, heart-diseases, asthma, diabetes, insomnia are increasing very fast and the modern medical science has failed to cure these diseases. After a lot of scientific experiments done on patients undergoing yogic treatment, it has been found to be the most effective treatment for all these ailments. Here lies the importance of yogic practice. It is found to be the **best means of leading a tension-free life, which keeps men free from physical, mental, as well as, psycho-somatic disorders.**

Yoga education is a holistic education which includes physical, mental, emotional, intellectual, moral, spiritual, social as well as environmental education, due to which the practitioner of yoga becomes healthy in the true sense of the term. Other than yoga, there is no such system which prepares a man holistically and therein lies the importance of yoga.

Yogic practices, not only improve health but also **increase mental**

concentration, due to which memory-power increases. Moreover, due to an achievement of tranquility of mind and increase of power of concentration, analytical power develops and the practitioner understands things quickly and better. His/her latent talents start unfolding. S/He learns quickly the skill to perform efficiently whatever work s/he takes up and attains excellence in the same.

In the present-day the atmosphere of intolerance, animosity and corruption prevailing in the human society, the need of practicing yoga is increasing tremendously, as it is the only means which can save the world from these state of affairs. The very first requisite for a practitioner of yoga is to practice non-violence, truthfulness, honesty, kindness for others, fellow-feeling, magnanimity, piousness and tolerance which are the basic tenets of yoga.

Yoga has proved to be the best **method for attaining super-normal powers**, realisation of individual self and merging of the self with divine consciousness.

1.5 SCOPE OF YOGA

The scope of yoga is not limited to some physical postures called *asana*, breathing techniques called *pranayama*, mental exercises called *dhyana* or manipulation of internal organs called *bandha* and *mudra*; it extends to **cover all aspects of life** as a way of life as well as, a life-style.


Yoga is a **holistic education** which includes within its range 'physical education' to take care of physical health, 'mental education' to make a man mentally sound, 'moral education' to eradicate immoral activities from the society, 'spiritual education' to develop the divine potentialities within, 'social education' in order to bring mutual understanding, develop fellow-feeling and tolerance among the members of the society and 'environmental education' to make the atmosphere free from pollution.

In the present-day world, the scope of yoga has extended to **cover the field of medical science**. Now, throughout the world yoga has gained importance as a science of therapy alternative to allopathic treatment.

The range of yoga has **extended to all the fields of human activity**.

Due to its capability to enhance efficiency at work, it has now become a very popular and essential practice in the world of business organisations, multi-nationals, sports and games, dance and music, cinema and other fields of human activity.

The Ministry of Human Resource Development through the National Institutes of Education, NCERT has further informed that the affiliated schools of the Central Board of Secondary Education (CBSE), have already been advised to provide compulsory yoga for at least 2 periods per week (90-120 minutes/ week). The Board offers yoga for secondary schools as a compulsory part of its curriculum which include 80% practical and 20% theory.



CHECK YOUR PROGRESS

Q 1: Fill up the blanks:

- i) The word 'Yoga' is originated from a root Sanskrit word
- ii) 'Yoga' is the maintenance of between the individual soul and the universal soul.
- iii) The offers yoga for schools as a compulsory part of its curriculum.

1.6 AIMS AND OBJECTIVES OF YOGA

Yoga has diverse range of things to offer mankind. Hence, the aims and objectives for practising yoga may be varied and may vary from person to person, depending upon their basic disciplines, trades and professions, needs and requirements and problems they face in their walks of life.

Broadly, the objectives are –

- i) To bring peace and tranquility of mind, freeing it from all stress and strains, worries and anxieties;
- ii) To bring balance and harmony in the body-mind-soul complex;
- iii) To explore and unfold the latent talents, by controlling nature both external and internal, annihilating the evils within;
- iv) To gain sound health;

- v) To train the body and mind in a way to avoid rigidity and bring flexibility;
- vi) To develop immunity and resistance power;
- vii) To master the secrets of doing work efficiently and excel in tasks taken up;
- viii) in the social complex, as well as, the global complex;
- ix) To keep the internal body clean and detoxified and thereby render it free from disease;
- x) To transform a mundane life to a blissful godly life.

The ultimate goal of yoga is to know one's Self within and bring union between the individual Self (*Atman*) and the Universal Consciousness (*Paramatman*), to bridge between the microcosm and the macrocosm, and, thereby, to attain liberation (*Moksha* or *Kaivalya*) from the cares and anxieties, pains and sufferings of worldly life and enjoy Truth-Knowledge-Bliss-Absolute. For that, it is necessary to have a clear vision of the individual self. That is possible only when the mind (*chitta*) is made free from modifications. Thus, **annihilation of the propensities of mind** (*Chitta vritti nirodha*) becomes the first objective.

1.7 MISCONCEPTIONS ON YOGA

It is seen that there are several misconceptions prevalent, not only among common people but also among many educated people. Some of the misconceptions are as follows:-

1. Yoga is nothing but some physical exercises called *asana*, breathing exercises called *pranayama* and mental exercises called meditation, in order to keep man physically healthy and mentally free from stress and tension;
2. Yoga is part of Hinduism and its propagation is indirectly related to the expansion of the empire of Hinduism. Some of the yogic practices are against the principles of other religions. So, many people belonging to other religions think that the practice of yoga affect their loyalty to their professed religions;
3. Yoga is purely a spiritual practice, and not meant for people busy in worldly life;

4. For learning and practising yoga, one must take the help of a Guru (Yoga Expert); otherwise it may be a dangerous practice for the learner. With this fear in mind, many people avoid practicing yoga;
5. In order to practise yoga one must avoid non-vegetarian food and eat vegetarian food;
6. A yoga practitioner must observe strict celibacy and he or she should not marry;
7. Yoga can be practised only by those people who have flexible body. So it is meant only for children and youths, and not meant for the old people;
8. Those who practise yoga must take rich food, otherwise they become weak;
9. If one starts practicing yoga, he must not leave it. If he stops practising, he may suffer from physical ailments.

Against the misconceptions mentioned above, the following clarifications may be given:

1. Yoga is a very broad subject which is not confined to *asana*, *pranayama* and meditation alone. These are only three out of many limbs of Hatha Yoga and Astanga Raja Yoga. Over and above these two kinds of yoga, there are many other kinds of yoga, viz., Karma Yoga, Bhakti Yoga, Jnana Yoga, Laya Yoga, Mantra Yoga, Tantra Yoga, Kriya Yoga etc. Moreover, *asana*, *pranayama* and meditation are not exercises, though superficially they look like that. Against quick movements and dynamism which are characteristic features of exercise; asanas and pranayamas are controlled and regulated movements of body and breathing where importance is given on their composed state. Meditation is a state where fluctuations of mind are calmed down and is brought to a tranquil state.
2. Yoga is not confined to a particular state, community or religion; it is universal. The door of yoga is open to all irrespective of caste, creed, religion, nationality, gender and place of birth. Though a theist system, it is secular and gives equal regards to all religions. Practice of yoga makes a Hindu a better Hindu, a Christian a better Christian, a Muslim

a better Muslim by taking them to the core of their religions. It is a system for self-realisation, for manifestation of divinity lying dormant within, through physical, mental, moral, intellectual and spiritual practices.

3. Yoga has a very wide scope which encompasses people of all walks of life. Practice of yoga is important, equally for house-holders, businessmen, intellectuals, scientists, musicians, artists, players, sportsmen, students, teachers and service-holders, as it is for the spiritual seekers. Yoga practice helps men in all walks of life to learn skill in their works and excel in their pursuits.
4. To learn any skill or trade, it is always good to learn from a learned person and experienced in that particular skill or trade. But, when such a teacher is not available one can learn by himself from books or other sources but by taking all kinds of precautions. What is very much important for practising yoga is awareness, diligence, steadiness and carefulness. Thus, one requires direct contact of an expert master and his instructions, in order to reach higher and complicated stages of yoga.
5. As far as diet is concerned, persons desiring to remain healthy must take care of quality and quantity of his diet and timing. He is required to take balanced diet which includes required quantity of carbohydrate, protein, fat, minerals, vitamins and pure water in sufficient quantity. One's diet may or may not include non-vegetarian items, depending upon his tradition and culture, his likes and dislikes, climatic conditions and physical made-up.
6. Observance of celibacy till one's ripe young age and maintenance of regulated sex life after marriage is good for health; but forceful suppression of sexual urge is not good. It may adversely affect, not only physical health but also mental health thereby leading to social nuisance. Marriage is a sacred institution, not to be treated as license for satisfying the sexual urge of a couple indiscriminately. It may be mentioned that ancient sages and saints like Viswamitra, some of the great yogis of modern era, like Syam Charan Lahiri, Sri Yogendra,

Dr. Swami Gitananda Paramhansa and B. K. S. Iyengar, led householder's life in spite of being yogis.

7. Flexibility of body is good for health, but that does not mean that one's body must be flexible for practising yoga. It is only for performing the cultural asanas that flexibility is considered a favorable factor. Body flexibility, even in case of elderly people, comes after regular practice of the asanas through proper relaxation of the limbs. In meditative asanas, sitting with erect spine is emphasised upon and not on bending towards different directions.
8. Balanced food is good for health; but not rich food. Statistics show that those who eat rich food regularly, become prey to diseases, sooner or later. Although, in the Yoga Shastras it is said that the power of digestion of a yoga practitioner is very strong, it is also cautioned that he should take food which is nutritious, easily digestible and do not cause constipation.
9. Regularity is required in case of practising yoga for success as is required in any other work as well. The practitioner will not receive due benefit if he is not regular in practice; but it does not mean that he will suffer from disease if he leaves practice.

1.8 FORMS (SCHOOLS) OF YOGA

There is an English saying - 'All roads lead to Rome'. Destination is one, roads or paths are many. One goes according to his own convenience, but reaches the same destination. So is the case with yoga. The final goal of yoga is one i.e. *Kaivalya* (Salvation). But the methods of practice applied to reach the goal differs from man to man, depending upon their nature and capabilities. The saints, sages and yogis, after long experiences and experiments, have found out different methods of practising yoga, to suit the people of different temperaments and nature, living in different atmospheres and climatic conditions, running different trades and professions. As a result, different schools of yoga have come up and the number is increasing day-by-day.

According to western psychology, the mind is constituted of three elements –thought, feeling and will-power. Though all the three elements work within the mind, they do not work equally. One of the three elements becomes predominant in every individual. Depending upon the predominating element men may be divided into three broad categories- analytical-minded, emotional- minded and active-minded. *Srimad Bhagawad Gita* prescribes three different kinds of yoga for these three categories of people- (A) Jnana Yoga for the analytical-minded, (B) Bhakti Yoga for emotional-minded and (C) Karma Yoga for active minded people. *Srimad Bhagawad Gita* mentions about another kind of yoga and that is Dhyana Yoga or Raja Yoga for controlling and channelising the mind and to proceed from conscious to the super-conscious state of mind and arrive at the ultimate goal.

- (A) Jnana Yoga** is the yoga of enquiry into the Self. The fundamental tenet of Jnana Yoga is that the ocean of knowledge is lying within, and not outside. The outside world, i.e., the material world around us, is an illusion. The Ultimate Truth is Brahma (Supreme Consciousness or Paramatman) and Jiva or Atman is the embodiment of the Param Brahma. If one knows the Self, he knows everything. So, the proponents of Jnana Yoga emphasise upon the realisation of the Self. The tools of Jnana Yoga for realisation of the Self are –
- a) *Viveka* (conscience), b) *Vairagya* (non-attachment), c) *Sat-Sampatti* (six properties or virtues) and d) longing for *Mumukshatva* (liberation).

The six properties (*Sat-Sampattis*) are : 1) *Sam* (Calming down of the mind), 2) *Dam* (Self-control), 3) *Uparati* (Sacrifice of greed), 4) *Titiksha* (Patience), 5) *Sraddha* (Respect and Devotion) and 6) *Samadhana* (One-pointedness of mind on God).

The methods of Jnana Yoga are – first Listening/Studying (*Sravana/Adhyana*), then thinking and analysing (*Manan/Vislekhan*) and at last diving deep into it and realising the truth (*Anudhyasan*).

- (B) Bhakti Yoga** is the yoga of devotion to God in some form or the other. A Bhakta Yogi surrenders completely to God, the Almighty. Love is the core element of Bhakti Yoga.

Nine kinds of Bhakti or devotion are mentioned in '*Narada Bhakti*

Sutra', '*Srimad Bhagawata*' etc. These are- *Sravana* (Listening to chantings in praise of the Deity), *Kirtana* (Singing religious songs), *Smarana* (Remembering the Deity), *Pada-Sevana* (serving at the feet of the Deity), *Archana* (worshipping), *Bandana* (Praising), *Dasya* (acting like a slave), *Sakhya* (treating the Deity as friend) and *Atma-Nivedana* (Self-surrendering). Taking any kind of *Bhakti*, the *Bhakta* (devotee) starts his journey. *Bhakti* gradually becomes ripe and in the ripe stage it transforms into divine Love and the devotee merges fully in the ocean of Love. A heart filled with divine Love cannot give shelter to malice towards others; everything become pure and the devotee visualises God in every object. In the Bible, it is said "Blessed are the pure in heart, for they shall see God."

(C) Karma Yoga is selfless devotion to work for social wellbeing. A Karma Yogi sees God in all beings and for him service to beings becomes service to God. To such an individual, work is worship. He works with dedication for the welfare and happiness of others, sacrificing his selfish interest, his ego, happiness and sorrow. Leaving the fruits of his work to God Almighty, he goes on working without care for success and failure.

The basic principles of Karma Yoga are –

1. Right attitude while doing work;
2. Right motive- love to serve without any profit-motive, to get reward, remuneration, name and fame.
3. Contribute the utmost by doing one's work with heart and soul
4. Give up the thought of success and failure from mind
5. Follow the discipline of the work
6. Treat any work as service to God

Raja Yoga is that yoga where the sense organs and the mind are withdrawn from the external objects, they are confined to the inside of the mind, the mind is controlled and calmed down and with the help of concentration and meditation proceeds towards super-conscious state where self-realisation is attained, the individual Self merges with the Universal Consciousness.

In Patanjali's Yoga Sutra, the eightfold path is called *ashtanga*, which literally means "eight limbs". These eight steps basically act as guidelines on how to live a meaningful and purposeful life. They serve as a prescription for moral and ethical conduct and self-discipline; they direct attention toward one's health; and they help us to acknowledge the spiritual aspects of our nature. In brief the eight limbs, or steps to yoga, are as follows: **1) Yama 2) Niyama 3) Asanas 4) Pranayama 5) Pratyahara 6) Dharana 7) Dhyana 8) Samadhi**

Raja Yoga is the royal path of yoga. As a king maintains control over his kingdom from his capital, so also, in Raja Yoga, the Yogi maintains control over the kingdom of his mind through psychological control. The basic principle of Raja Yoga is that our vision of Divine Self is obscured by the fluctuations of the mind (*chitta*). If the mind is stilled and purified, the Self shines forth automatically. Raja Yoga is also called classical yoga.

Treatises on yoga, like *Yoga Tattva Upanishad*, *Yoga Sikha Upanishad* and *Siva Samhita*, mention about four kinds of yoga- Mantra Yoga, Laya Yoga, Hatha Yoga and Raja Yoga. George Feuerstein, a German Indologist specialising on Yoga, mentions six kinds of yoga. They are Raja Yoga, Hatha Yoga, Jnana Yoga, Bhakti Yoga, Karma Yoga and Mantra Yoga. He mentions about Integral Yoga of Sri Aurobindo as another kind of yoga. Ernest Wood, the European yogi, mentions about seven Indian systems, viz. (1) Raja Yoga of Patanjali, (2) Buddhi and Karma Yoga of Sri Krishna, (3) Jnana Yoga of Adi Sankaracharya, (4) Hatha Yoga, (5) Laya Yoga, (6) Bhakti Yoga and (7) Mantra Yoga, and three non-Indian systems, viz. (1) Persian Sufi Yoga, (2) Eight Noble Paths of the Buddha and (3) Zen Yoga of China and Japan.

In due course of time, with the change of man's life-style, various styles of yoga have evolved through the practices of the masters of yoga, which are nothing but variations of Hatha Yoga with different names.

1.9 CHARACTERISTICS OF A YOGA PRACTITIONER

The characteristic features of a yogi, as mentioned in the *Hatha Yoga Pradipika* is that he has a slim body, glowing complexion, clear voice, dazzling eyes, controlled vital energy and has a very strong digestive power.

A devoted practitioner of yoga practises physical mental, moral, emotional, intellectual and spiritual culture, regularly and methodically, in order to drive away or annihilate all the evils and unfold the humane and divine qualities lying dormant in him. As a result of regular practice of yoga, the practitioner develops in him a strong moral character with integrity, honesty, intellectual maturity, confidence, tolerance, fellow-feeling, love and friendship, selflessness and respect for other. Gradually, he develops the mental attitude to treat friends and foes alike, without any ill-feelings, even to his enemies. He develops the feeling of universal brotherhood, 'Vasudhaiva Kutumbakam'. He starts seeing God in all God's creations. His magnanimous personality attracts all, whoever comes to his contact. Such persons are capable of influencing people without any verbal or written communication or public appearance, only through their meditation from a secluded place.



CHECK YOUR PROGRESS

Q 2: Fill up the blanks:

- i) According to western psychology, mind is constituted of elements.
- ii) The tools of Jnana Yoga for realisation of the Self are –
(a) (b).....(c).....(d).....

Q 3: What are the kinds of Yoga, according to George Feuerstein ?

.....

Q 4: What are the limbs of Yoga, according to Raja Yoga?

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1.10 LET US SUM UP

- The word 'Yoga' is a Sanskrit word, originated from the root 'YUJ'. 'Yoga' is the maintenance of equilibrium between the individual soul and the universal soul.

- Yoga education is a holistic education which includes physical, mental, emotional, intellectual, moral, spiritual, social as well as environmental education, due to which the practitioner of yoga becomes healthy in the true sense of the term.
- The Ministry of Human Resource Development through the National Institutes of Education, NCERT has further informed that the affiliated schools of the Central Board of Secondary Education (CBSE), who have already been advised to provide compulsory yoga for at least 2 periods per week (90-120 minutes/ week).
- *Srimad Bhagawad Gita* prescribes four different kinds of yoga-a) Jnana Yoga, b) Bhakti Yoga, c) Karma Yoga, and d) Raja Yoga. We can also mention about another kinds of Yoga- Hatha Yoga, Laya Yoga, Bhakti Yoga, Mantra Yoga etc.
- The characteristic features of a yogi is that he has a slim body, glowing complexion, clear voice, dazzling eyes, controlled vital energy and a very strong digestive power.



1.11 FURTHER READING

- 1) Bapat, Sudhir. (1981). *A Scientific Approach to Yoga*. Delhi : Ravi.
- 2) Dvivedi, M. N. (Ed .and Tr.). (1934). *The Yoga Sutras of Patanjali*. Adyar, Madras : Theosophical Publishing House.
- 3) Feuerstein, George, (2002). *The Yoga Tradition*. Delhi :Motilal Baanershidas.
- 4) Phukan, B.N., (2012). *Yog Vijnan Parichay*. North Lakhimpur : Dr. Jogada Phukan.



1.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: (i) Yuj

(ii) equilibrium

(iii) Central Board of Secondary Education, Secondary

Ans to Q No 2: (i) 3

(ii) *Viveka, Vairagya, Sat-Sampatti and Mumukshatva.*

Ans to Q No 3: George Feuerstein mentions six kinds of yoga. They are Raja Yoga, Hatha Yoga, Jnana Yoga, Bhakti Yoga, Karma Yoga and Mantra Yoga.

Ans to Q No 4: The eight limbs, or steps to Raja yoga, are as follows:

1)Yama 2)Niyama 3)Asanas 4)Pranayama 5)Pratyahara
6) Dharana 7)Dhyana 8)Samadhi.



1.13 MODEL QUESTIONS

A. Very Short Questions

Q 1: Define Yoga.

Q 2: In order to practise yoga one can eat both non-vegetarian and vegetarian food. Explain briefly.

Q 3: Write any two characteristics of a Yoga practitioner.

B. Short Questions (Answer in about 150 words)

Q 1: Write are the aims and objectives of Yoga?

Q 2: Write a note on Karma Yoga.

Q 3: What are the different forms of yoga according to *Srimad Bhagawad Gita*?

C. Long Questions (Answer in about 300-500 words)

Q 1: What do you understand by Yoga ? Explain its meaning and definition.

Q 2: Discuss the importance of Yoga in the present day context.

Q 3: Give a description of different kinds of Yoga.

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